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THE ROMAN FESTIVALS OF THE PERIOD OF THE REPUBLIC: an Introduction to the Study of the Religion of the Romans. By W. WARDE FOWLER, M.A. London and New York: The Macmillan Co., 1899. Pp. ix + 373. $1.25.

IT is coming to be increasingly accepted among us as a sound doctrine that the institutions of religion are both older and more stable than its mythology or its doctrine. The attention of students in this field is, therefore, becoming more and more exclusively directed to this aspect of it. The proper approach to the investigation of a religion is through its organized worship. Here are imbedded the survivals or are observed the actual living elements of its earliest life. The importance of such a book as Fowler's for the study of Roman religion, therefore, cannot be overestimated, and in a very real sense it will mark an epoch in the study of the subject among English students. The workmanship also is of the very best style. It is characteristic of the English school to which Mr. Fowler belongs that he expresses independence of, and often a kindly contempt for, the audacious and unrestrained critical activity of the Germans, and this attitude will be somewhat unwelcome to the many who would prefer to go wrong with a brilliant German investigator than to be right with Mr. Fowler, who is sober and cautious to what might seem to be an excessive extent. Yet no one who has entered the thorny thicket of the Roman festivals will reproach the author for his caution, and every student cannot fail to be grateful for the wise, learned, and judicious direction which this volume affords. For any future investigation of Roman religion it is indispensable.

G. S. GOODSPEED.

THE UNIVERSITY OF CHICAGO.

DIE ANTIKE KUNSTPROSA, vom VI. Jahrhundert vor Chr. bis in die Zeit der Renaissance. Von EDUARD NORDEN. 2 Bände. Leipzig: Verlag von B. G. Teubner, 1898. Pp. xviii+i+969. M. 28.

NORDEN'S principal thesis is that the tradition of ornate, florid, poetical, antithetic prose may be traced in a continuous unbroken line from the time when Plato parodied the Gorgian figures to the age in which Bacon noted as the first distemper of learning that "men began to hunt more after words than matter," and so "the flowing and watery vein of Osorius, the Portugal bishop," grew to be in price. The "Asiatic" eloquence which Cicero tells us divided the schools with Atticism was a revival of the style of the Sophists. Seneca and his school